M 2162

Nishamura's

GROUP IV

Saturday, August 26, 1972

There are -- are really three things that we need when you want to Work or when you become interested. The first thing is seriousness; the second is honesty, and the third is simplicity. Seriousness is available for an unconscious being. It functions mostly through his solar plexus. Every once in a while one's heart is touched, but it doesn't happen that often; and you can be serious, that is having a wish for going deeper than the surface, even when you are unconscious. Honesty is a different matter. It is partly of the mind and partly of one's heart. You have to have a wish in your mind to be honest, and you have to have the beginnings of a conscience in your heart. Simplicity again is a question of your mind. In that sense your heart or your emotions do not help you. Now we can have these three requirements together, or they can be in succession. They have to be all three there in order to be able to Work.

Before you can Work there has to be clarity of an aim. If that isn't there, there is no sense in Working on yourself, because you have no reason. In ordinary life it's quite all right to be as we are, even if every once in a while we are serious, or have to be serious when we are confronted with certain circumstances that we cannot understand. Sometimes we would wish to understand them. Sometimes they make us suffer; sometimes we would become

rebellious; but for unconscious living there is a great variety of division of oneself into different kind of aspects.

When one becomes honest, the question of differences of aspects decreases, that is the number of aspects become quite limited. And the further one goes in transferring honesty in using a conscience for a guide, it becomes almost so narrow that it is partly a question of one's being. It should become a part of a man when he starts to function, not only wi -- with the wish for Conscience, but for the utter necessity to be honest.

Simplicity helps one to Work. It simply takes away confusion, or it reduces the confusion to a workable quantity of ordinary facts so that the mental process can take place. It will depend, naturally, on an understanding of Work on oneself what kind of simplicity is needed. For oneself the simplicity is reached by the elimination of a variety of the different motivations for one's behavior. The simpler I can make my living, the fewer manifestations I really need; the simpler I can become in realization for myself that Work has to be done when there is then, at that time, the need for it.

The question of a conscience gradually becomes apparent the more there is the realization of the necessity of Work. All of this is based on an aim which should be based for a man in his being. Under being, I understand a person who has a combination of the three centers in their activities, which are more or less understandable for each other. It does not mean that in an unconscious state a person has no mean -- no being. He has, but it is on a little lower level, because it usually includes then all that he is, although at times he will go overboard a little bit by being altruistic.

The closer one comes to the realization that honesty is a necessity for having a clear aim, the better it is for the level of the being of a man. And the higher that level can be, the more there will be a combination of the

three centers, so that it starts to become more and more homogeneous; that is homogeneity in the aspects of the activity of each center, not as yet a fusion, but a common aim. And the more again there is this -- such a common aim for three centers, the better the level of one's being is served.

Why do I say this now? Because I have great doubt about many things, that in one's ordinary life, and particularly in a Group, when one looks at the Barn and wishes the Barn to continue to exist, and at the same time has to consider one's outer life in relation to the world, whichever the world is as a whole in your thoughts, or whatever the world is in your activity which is much closer by, the danger is that when I become involved in the outside world that I forget what is really the requirement for Work on oneself. I call it a danger, partly because it is quite natural that in an unconscious state one has to divides one -- to divide one's energies, and if there is the wish to divide it, there is hope. But when there is a requirement on the part of the outside world, which comes in on one constantly, and to which we unconsciously react, that sometimes we start to treat the Ideas of Work on oneself like a stepchild. We don't give it enough food, and it would really starve. In the end I think it will also disappear.

How can we maintain a wish for Work? This is a personal question of course. It can be helped by other people in a Group where the different members have a similar aim. One finds a contact in the aim. One does not need to have the contact immediately with a member and another member, because the aim is far enough away at times even to make an attempt and an attempt of someone else almost impersonal; and that therefore the close proximity of the different members of a Group need not be there, as long as there is a conviction that a common aim should be reached by everyone. And one starts to give quite easily the benefit of the doubt for such people who belong to

a Group, who profess to have an aim, and about whose efforts one does not know every much; and you want to help them in order not to hamper their efforts by being critical about their behavior.

It is quite different in an unconscious world. One becomes critical about the behavior of people who are unconscious. And whatever causes this kind of criticism, either as a result of loving oneself too much, or not knowing really what takes place of someone, then only what you judge by the manifestation; when there is a certain kind of a partnership which is an unconscious one for the sake of an accomplishment, one is much easier critical about that behavior of others. And of course it can lead to disagreement, and fights, and things of that kind which maybe ultimately dissolve such a relationship. The question for work together as a Group cannot be dissolved that way. With other words, there are no rules for divorce.

That is why when one works as a Group, I have compared it to a trunk; the trunk of a tree is a one wholeness in which the bark, and the cambium, and the inner marrow belong together. Unless you chop the tree down, you hope that the tree with the roots will continue to live for a long time. That is why Groups are formed. But when now one wants to indicate what is the aim for the growth of such a tree, you have to include branches; you have to include blossoms; and you have to include fruit. With other words, a person belongs to a Group when he realizes that he is part of the trunk.

When one is on the branch, and although being fed by the different saps of the tree itself, and the branch starts to develop, there can be flowers. That is a manifestation of that what comes from the seed of the tree, which belongs this time to the branch, a little bit further away from the trunk, but still quite definitely being fed by it and having the characteristics of what are properties of the trunk itself. When the blossom goes over into fruit,

it is also a result of the flower, which in its own development retains the quality of that what the tree originally was in a very definite form, because the seeds as fruit have the potentiality, when again they are put into the ground, to form a similar tree.

Now it happens every once in a while that seeds are being formed, and without proper attention they happen to drop on the ground. They start on their own, and are developing, and they become little upstarts - indications of the tree originally, but not attended to in the proper way by using the seed, if one can do that, in such a way that all possibilities for further germina -- germination can continue to exist. The fruit of a tree is very precious. It cannot be left alone, and it is not up to the wind to take care of it. It has to be managed. It has to be managed by the combination of all eyes of all branches. That is a responsibility one must start to become acquainted with, otherwise the fruit, if they do exist, may have the possi -- potentiality of growth, but the growth will not take place at the proper place.

Not all branches have fruits. Some of them even don't have flowers. It depends on circumstances; it depends on the force of the tree; it depends on the memory of each blossom that it belongs to the tree itself. When there is no blossom there may be leaves. Leaves indicate a certain possibility of showing that the tree is still alive; but it is not fulfilling its purpose, because the purpose of the tree itself is to make fruit. When there are only leaves, as a lot of manifestations because of the leaves, but they lose their value after a season, and drop off; and then they simply become fodder for -- or humus for the soil. That is their purpose then, and they have outlived their usefulness as long as they were on the branch itself. After some time a branch which has only leaves will die out sooner than a branch which has a

blossom and fruit. And it's for a simple reason, that in order to feed the blossoms and the fruit, more life force is needed from the trunk of the tree; and because of that there is a longer life span in the branch with fruit ultimately, than a branch which only has leaves; and when that starts to die off, the branch becomes dead and is no further use to the trunk; and the wind will come; and the root itself will rot; and the branch will either fall to the ground or be taken away by the wind; or when there is a landsman, a man who takes care of trees, it even might be chopped off.

I talk about these things because Activities should become fruits of the tree of the Barn. I've mentioned it several times, that unless it is understood by the fruit, or the branch itself, or the people who happen to manage a branch, that their desire should remain uppermost in their mind and in their heart that the tree is attended to. When the branch manager becomes a little bit too independent, for various reasons probably, or that he feels that he can fall off and make its own little upstart, the contact with the tree is gone; and for that reason he is of no use anymore to the tree itself.

It has to be noticed, I feel, that if an Activity becomes involved in the outside world; and there are various reasons why one wishes an Activity to be grandiose; it may be expressed in the terminology of money, or in so-called respect for oneself that one has taken hold of it in a very good way. When the accent becomes sociological, it is no longer biological.

The contact that a person should have in Activity is standing with his foot as it were where the branch separates from the tree itself. That is how an Activity will grow. As long as it is fed by the life force of the tree itself, the Activity can have the same kind of coloration. My warning is that one quite easily forgets that one is part of a Group, and that all kind of, you might call it unforseen and unhoped for results, might come about,

but that also there is a certain time at which a decision has to be made, that either the branch still belongs or it has to be chopped off. It's important for all of us to understand that.

We have a Group. It is growing in numbers. I've mentioned a few times that perhaps the numbers in a certain quantity does not guarantee the quality. There is in Work also a certain point in which one thinks one can do it all by oneself. There is also a certain point where whatever one has one starts to pay lip service to the tree, but in reality there is no substance in such remarks regarding the tree. One mistakes sometimes the shadow which a tree can give because of leaves, as compared to the fact that the tree is alive when it has blossoms and fruit, and only is alive then when the branch is a real branch.

When the emphasis for an Activity become too much colored with ordinary life, when it is to be adjusted to conditions as they are in ordinary life, and an Activity takes on the form of really wishing to belong to ordinary life; that it becomes, as it were, too commercialized, or that it has in it in its make-up a tendency to spread out as far away from the branch as one can; one runs a great risk that there is no chance anymore to return to the tree itself, to the trunk. After some time, having been in that kind of a position, and not being sufficiently in contact with the trunk, because the branch extends perhaps a little too far, one loses track, and one loses sight of that what really made the branch originally. I say I warn about that.

There is no way of controlling a larger Group of people, and the danger is always that efforts of Work are reduced and diluted, that gradually certain examples are put up which are quite finessed; that is they start in a very small way, almost unnoticed, and sometimes it's difficult even to draw the line where such Activity starts to move away. It's very much the same as when

one has a family, and gradually the children move away from father and mother, or from the family house, or the estate of their forefathers; that they then, wishing to stand on their own, start not easily criticize, but at least start to equalize whatever ha -- may have happened in their education. And in then are apt to consider their own efforts of making a living and gradually being away from where they came from too fast, going away without paying attention to that what should be paid attention to. And instead of having gratitude, one becomes obnoxious, even considering the question of fighting against where one came from, and perhaps even suing such a trunk for having produced certain things which then were not in their -- to their liking, and a branch is ready to fall off.

By the fruits one will know what is there. If there are no fruits, the branch is worthless. That what is needed for an Activity is constant contact with the trunk. The tips of the branches indicate the kind of a tree it is. Whichever is the distance it is dependent on the root system; and a tree will not grow until the roots can continue to grow. A branch will only extend as far as the potentiality of the root. The root is the man before he became part of a trunk. That is why one talks sometimes about the tendency of a man, and that is why I mention the three requirements for a man in order to be able to Work and to continue.

What are his roots? Have they any coloration of seriousness? Do they have any honesty in essence? And do they have a simplicity of just being roots and nothing else? Because the trunk is a different kind of formation from a root; it is growing together of some roots in order to have, you might say, a community which then becomes the trunk, and which then can yield definite results.

The results of a tree, in the form of fruit and in the form of their

blossoms, are the principles which are inherent in the dogma, as it were, which has formed the tree first. The realization of the trunk and becoming a member of that, that is, having one's own roots and joining for very definite reasons in connection with the growth of a tree, means that one gives up a great deal of what one is originally as a little root; and that there are many reasons why, when the roots as it were, come above ground, that is when they become visible, that they only can form a good sturdy tree when the roots are losing, gradually going over into the cells of the trunk, losing their particular properties as roots.

The question for a person, to be able to continue to work together with others who have a similar aim, is an understanding of themselves first of what their original tendencies were. And when such tendencies are not sufficiently understood; so that one is willing to give up whatever may be the type or the way one has been born, the way one has been educated, and the way one has been fed in an unconscious state; when that is not sufficiently understood, the trunk will not have an homogeneity which is needed for the steadiness and the strength of the trunk itself. And the branches then, belonging to, let's say a person who goes out into the world, and who has his roots, and for a little while was a little part of the trunk, will show the same tendencies as the roots have had.

That is why I warn. When there is a larger Group of people it is much more difficult to talk about Work in detail, because the attention is very much divided. When there is a large Group of people who have to live sociologically, and in an economic sense are interested in Activities, a certain responsibility is required on their part. And the more they are on the periphery, that is the end of the branch, the more chance there is that it will fall off. One returns to the trunk every once in a while in order to be

reminded and to be fed.

You see, the growth of a man is dependent on the information which he gets like yggdrasill as ramaputra, which goes up and down between Heaven and the Earth. It is similar to Woden who has ravens to tell him in one ear the considerations of the Earth; the other ear listens to the state of mind and heart of Valhalla. It is necessary to see that a person, for his further growth, is dependent on the growth of others; that he can maintain for himself for a certain length of time, because there is life force in the branch; and he can rest on that a little bit, and then he can start himself to build a little house on that branch itself. But it has no roots, and I'm afraid there is a great chance of falling down and becoming useless as far as the tree is concerned.

All of this does not mean that a person has a perfect right to do what he wishes. There is no string attached to stay with the root, with one's own roots with the trunk, or even to stay with the branch. The principles of Work are in the trunk. The principles of Work are sacred. They have to be maintained. They are not paid for by nine percent. It is sometimes better to forget about the nine percent and reduce the total quantity of Activities in order to save the principles of Work among those who wish to Work.

From an economic standpoint of the maintenance of the Barn, I will tell you that I'm not dependent on the nine percent, although I do believe it is helpful for the possibility of further growth. But if the maintenance cannot be maintained by means of that kind of nine percent, it will be maintained by individual efforts, and particularly by that what we call an ordinary monthly contribution, which at the present time is not very well attended to. And I don't mind that, because in the activity of a person it sometimes is necessary to make a decision between what he can pay in his time and energy or what he

can pay in money. So, I want to tell you I'm not dependent on the nine percent. If we reduce our budget, I'll be very glad to work in accordance with what we have. If it means a reduction of total people becoming interested and staying interested, I will be very glad to work with fifty people instead of hundred or more. We have grown up from a fairly small Group. We have extended to the extent of our own capacity. When that what is now required cannot be managed anymore, I will stop expanding, and I will reduce also Activities, because for me principles are much more sacred than any kind of success in the outside world. That is why I warn all of you.

I wish the Ideas of Gurdjieff to remain sacred as a principle. I want to continue because I believe in it, in talking about what is Work, because that will mean the continuation of the trunk of strength. And as long as there is that aliveness in the trunk as a Group we can expand, as long as there is aliveness, so that each branch can be fed. But when the trunk cannot be sufficiently alive to carry too many branches, we reduce the conditions, or we make sure that those who constitute the trunk have a common aim which is understood by all of them.

With other words, I don't like to tolerate dishonesty, because it is one of the principles. I don't like confusion, because simplicity is a requirement. I still doubt that there is enough seriousness sometimes which is required for having a wish to Work on oneself. Because if I become interested in a variety of other things; which include, of course many times, respect for oneself, a misplaced self love, a conceit which cannot really be worthwhile enough, or an inclusion of only oneself, and not including that what is a requirement in the sense even that one has to love one's neighbor as oneself; will never lead to the possibility of reaching Heaven. And even if the little yggdrasill will tell me about Heaven, I will answer, "We are not

on that road. Please tell me what is needed to be done, and then we will cut our cloth in accordance with our means."

I hope you understand the seriousness of that question, because in the last instance I will have to make up my mind; because I started this as an indication of Gurdjieff, and believing in it I have the strength of character enough to try to maintain it in whichever way it has to be done; but it will not be done on any kind of a form of dishonesty, or what I have said some time ago of competition between different Activities, or a non-desire of wanting to introduce sincerity enough between Activities so that we then can work together as a Group.

Again and again I must warn you, that the behavior of the different people who are in contact with the outside world are many times responsible for the opinion which is held about us by the outside world; and unless we clean up our own house, unless the different people who are engaged in these kind of efforts understand that is a requirement of -- for themselves to become responsible for their own behavior, they become, if they don't want to pay attention to it, a rotten apple; and I cannot for the sake of Gurdjieff, you understand, not for my sake; for the sake of Gurdjieff, I cannot stand rotten apples. I will take them out and throw them away.

Why am I serious about it? Because I see it as a grave danger. I have no interest in the quantity of people. I have interest in the depth, that is the quality. I have interest in the seriousness with which one wants to pursue the Ideas, and the seriousness that one wants to turn knowledge into the useful adaptation of a new experience for oneself. And I'm not fanatic about it. I'm only telling you what I think is a requirement which Gurdjieff would have required if he were engaged in Activities like we are. He was engaged in activities with himself, taking care of his family and the friends

who came from Russia; and for several years he maintained them, mostly by his own labor and with the aid of a few people. Of course he never had activities like we have here, because we are at a different kind of a state, and surely none of us is Gurdjieff. So it is not a question of comparison; it's a question of the sanctity of Work, and that I believe we have to emphasize.

Many times I talk about Work in a very definite way. Sometimes it is necessary to use that kind of a tone of voice. Sometimes it is quite necessary to use terminology, which for an un -- unknown ear may sound a little bit fanatic. Sometimes I know that people think that I should not be too religious, or that I should consider my words better instead of going over into sentimentality. It is not sentimentality when I talk about religion. It is a very definite description of behavior of a man. I don't become too religious when I talk about one's inner Life. I talk about the possibility of another kind of a life existing, which then can grow. It is no sentimentality or fanaticism when I talk about that what has been given to us as a potentiality and the requirement of de -- developing that so that it could become an actual -- actual experience for oneself. There's no question of fanaticism when one talks about the growing up of a man in certain directions which will give him more possibility for himself to become a Harmonious Man. There's absolutely nothing that even smells of religion when one talks about the behavior ot a person in an ordinary sense, that he should clean up his own house, and by that I mean that he should clean up himself, not the dirt, but seeing what he is, and what his values are, and particularly what kind of root system he came from. That is why we talk about Work on oneself, because that is Work on oneself; and it means I take whatever is as prescription, and I put it to practice within my own world and within my own means. It leads

to another question.

There are several tapes which have in it different kind of aspects, different subjects and different approaches. We talk about sometimes about such tapes a little glibly, simply saying, "Oh yes, that was a good meeting. Oh yes, that should be good for so and so." It happens every once in a while for those people who are answerers of other Groups, that they would like to send a tape. It's always a question what kind of tape would you want to choose, and have you actually listened to it before you send it, and why would you recommend it. Many times it is because someone else tells you it's the right kind of a tape. It may turn out to be quite different. It may not be the right kind of a tape for that kind of a Group that you are answering; and each Group which is being answered is different; and each person who answers is different from anyone else who answers. It is quite a personal affair.

All right, Bob.

SIDE II

This is what I mean by seriousness. When you answer a tape or send a tape from here, when you recommend a tape from here to your friends, it is like the introduction of certain Ideas, said and formulated in a certain way. It may have other material with it, which for those who listen to it may be prejudicial, and may then work in the wrong direction. You must know your little Group the same way as you must know your friends. There is a certain time at which certain things can be said. At that time also certain other things cannot and should not be said. One must measure that what one wishes to say in accordance with the requirements of emptiness. For that you have to have knowledge, not only of what you are doing and what you would want to

send, but how will it be received. Your aim has to be a wish to stimulate and to tell others about Work, so that they then become interested and overcome their curiosity. You will not be able to make them devotional; and you will not be able, definitely not in the beginning, to have them agree that this is the so-called only way. But your material, or the material you are sending, you must know for yourself that it can reach the right place, and otherwise if you are in doubt, don't send it.

Your reference should always be ALL AND EVERYTHING. It is every once in a while very necessary not to send a tape. It may be very necessary to recommend to a friend of yourself that they sit down and read ALL AND EVERYTHING by themselves, maybe for three months, before you even will allow them to know something more about Work, which you happen to know because of your earlier association with it.

It may not be right to talk too much. I'm afraid of that. I'm afraid of that in exactly the same way as when you are out on a limb you may not talk enough, not to yourself. Both will act as poison which will end up in a more deep rooted form of unconsciousness. How can we avoid it? It is easy: by following the three different requirements which I mentioned. Your seriousness ought to be without question. Your simplicity should be paramount as a desire in order to eliminate confusion. Your honesty has to be built up on the basis of your conscience.

When one Works, when one tries to find out more and more information about oneself, and wishing that information to be more and more truthful, one reaches sometimes a point of emptiness in which that what one has seen then of oneself does not seem to have any value, and that really it is very difficult to live with what you have had, even if it were perfectly all right as long as you were asleep. When you Wake Up a little you may see it in a

different kind of light, and because of that, not wishing to continue in your unconscious state, and not having as yet sufficient material to take the place of that, you may be left like a 'puppy in a well' as Gurdjieff calls it, or Gornahoor Harharkh. You are up in the air; you are away from the Earth; you're not as yet in Heaven. This is a form of emptiness for oneself. It is a result many times of quite sincere desires. It sometimes can lead to simplicity, if one doesn't have a mind which keeps on churning around about criticism of oneself, having been then, in -- as one finds out, that and that kind of a person which you start to dislike more and more.

You will be empty when you keep on criticizing yourself without putting a substitute in its place, and you may be unable to find a substitute overnight. One has to overbridge that period. Not only can one say one has to accept the question of one's own superficiality, you have to accept also that you are a certain kind of a person, brought up in a certain way, without any particular responsibility for the different impressions you have received, and definitely not subject to any way or any form of that what might be called a Great Nature -- Natural influence on you.

You would be very lucky if in early age or during a preparatory age you had been exposed to certain people who, in the sense of Gurdjieff, were remarkable. But the fact that Gurdjieff wrote about it, indicates already that there are not many; and the requirements for remarkability are very sharply defined by Gurdjieff when you read such books and try to find out what are the characteristics of such people he has described. They all answer to the three principles I have mentioned. This becomes a characteristic quality of oneself when you wish to continue to Work and you find yourself empty. You first find out, have I been serious. Then you find out, am I really clear about what I should do. And then you find out, have I been honest. You see,

at such a time a person could stand up straight, and by indication of that what is the appearance of his personality, give form to his wish.

When one uses 'I am' as an exercise, when I wish -- when I inhale, I stretch out as much as I can, making the height of myself as high as I can. When I exhale, bend over almost with your hands touching the floor. Again inhaling in that kind of rhythm, making your body perform that kind of movement, I would say three times, fully intent on that what you are doing, with I wishing to reach towards Heaven, with am indicating the Earth on which you stand; so that after that little exercise, and the concentration of your mind and your feeling; the depth perhaps of a feeling becoming more emotional; the indication of your mind becoming unified in that what you are doing, so as not to allow extraneous thoughts to keep on clamoring for a place in your mind. After three times doing that kind of exercise you stand still, and then quietly, without movement, you say, "I." Then you inhale. You say, "Am," when you have exhaled.

That need only be done once, but that is a serious attempt, in the first place to accept yourself for whatever you are, regardless of the many thoughts or feeling which are in you, because the emptiness is only a result of not really realizing that you exist. As soon as you become Aware of your existence, there is no further emptiness, because the emptiness starts to fill up. And doing this exercise will help you to continue to fill that emptiness up with material, which not only is useful, but which has a different kind of a value for you; and as a result, you could be, without looking forward to the possibility, you could be a different person when you finish and then attend to your ordinary life affairs.

I mention these things because you are bound to feel empty at certain times. You are bound at times to be confused. There will be many thoughts

that come in, particularly when you have responsibilities which you have taken on your shoulders, and they all do require some kind of attention, a little more or a little less. And the confusion is that you really do not know which one to take first or how much you should give in one direction or another. And then one gets mixed up, because together with a desire really to Work and to be able to make a right kind of a division in accordance with one's conscience, your ordinary mind starts to play a little bit the devil with you, and forces you into confusion.

It is a difficult situation for a man when he wishes to grow up; and the difficulties stare him in his face; and he as yet has not enough of solidity; and that on which he happened to stand in the past gradually is being nibbled away by an Awareness which will not allow such conditions to continue to exist in the presence of an 'I'. An 'I' becomes a very important entity. It is necessary to see for oneself that one cannot live without one, that a need for it becomes so great because you get several times disgusted with what you are, or what you have been; and also of course you have a feeling that being in the presence of something that is of a higher value, and sometimes you call it even that it is sacred for you; perhaps even that you think you're not worthy of receiving more.

Your prayer to God; if that is possible for you, and if you can understand that now in the right way, and not simply as a result of a little bit of a religious phrase; but that what I call a prayer to God is a unification of oneself with an aim of wishing to reach that what is a higher level of Being and to be free from there I am; because I don't want to be able or to have to stand the pains that are involved in the continuation of an unconsciousness for which I was not responsible.

The more one takes on the responsibility for one's own Life, the more

one win -- wants to fill that emptiness, the more balanced I will be in a man, based on the acquisition of real knowledge for which he has Worked. This is the difference between a man not knowing and remaining unconscious, and a man starting to know and starting to become, at least partially, Conscious.

I say Conscious simply because it is the emphasis on the di-unity of Consciousness and Conscience. The Conscience is of course the other side of the coin, but my approach is on the one side of the coin. That is where the letters or the ciphers are. That is where the value in indicated - what it is of value to me, that's my intellectual approach. That is the concept which has to be clear, because I wish to reach a higher level, a higher level in value. That is that side of the coin. When I turn it around, I get the side of the coin that has to do with the condition in which I happen to live - the country where the coin comes from. That happens to be a Conscientious realization of the value of myself in relation to conditions as they are, not the value of what I strive for. That is why it can be called a Conscience, because it attaches in the first place to my unconscious state, and later on I turn and turn this coin around. I make it, as it were, twirl. I make it rotate, so that then the two sides almost become one because of the tremendous speed with which a coin like that can someplace -- some -- sometimes be turned. Then there is a relationship between Consciousness and Conscience. You might say that ultimately is the aim. It is like a pump. It is like an in and out. It is like this suction and pressure. It is like an equilibrium from left to right and right to left. It's like a vibration rate of up and down, and up and down.

Finally, that what is the result of that kind of movement is a tone - a tone which sounds in one's Conscience and is heard in one's Consciousness.

This produces in a man a Will. When he hears the combination of the sound, which is then understood, because the clarity of the Consciousness relates to that what is the honesty of Conscience, produces in a man a seriousness of effort, which because of the totality of the three centers now being united, results in his real wish which we call a Will. But all of that requires that you remember the trunk of the tree. It remembers -- you then remember the Group as a whole. You remember cooperation. You remember caring, affection even sometimes. Love for Work will create love for mankind.

'I' does not discriminate between different objects, then only to the extent that they represent Life, and sometimes the object is not sufficiently transparent to show all the Life there is. That may be a difficulty for the Observation process of 'I', but since it does not describe what I am, it is acceptable to 'I' that I can be whatever I am: in a state of anger, in a state of jealousy, in a state of unknowing, in a state of spiritual wish, in a state of confusion, in a state of being; whatever that state happens to be at that time with which perhaps I look out through a window, and it has a colored glass in it, I become what I am in an ordinary world; and I remain a personality, slightly developed here and there in a little bit more dexterity of any one of the three cneters. But when from an eternal standpoint 'I' becomes Aware of me, the acceptability is only dependent on my Life and the wish on the part of 'I' to make the form more and more transparent, to become more and more truthful in the Observation of the fact that I am alive.

The requirements for being alive, of course are dependent on those three things I have mentioned, and sometimes one or the other or the third comes to the foreground. It doesn't matter which, because also those three rotate like a triangle; and a triangle can become, because of its whirling influence on the different points which constitute a triangle and will be a circumference

which is a circle; which for me then, having a circumference on which I am at certain times in one way or the other, 1 4 2 8 5 7, sometimes becoming 9 1 3 6, not 1, 9 3 6 9, changing the accent of that what I am to become from phenomena a noumena. That what is then originally not seen becomes visual.

My wish for myself is when I Work that I will become a real Man, not only in the eyes of this world, although it should be noticed that that what the world observes of me, colored as it may be, many times is an indication of the roots out of which I have been formed; and that my wish should be that having become part of a trunk, that certain changes have taken place, I say for the better, on account of which it is easier to understand me. But what happens to me could happen to someone else. And if they then in turn will Work and have with me the sharing of a common aim, I will understand them better, and there will be more cooperation.

Don't let this Barn die. Keep on understanding each other with whatever you are in your own life. Come to grips with the problems that exist and face them. Don't hide them. Bring them out in the open, so that if necessary they can be discussed, and an understanding can be reached which is mutually agreeable and acceptable. You will let it die when you hear -- hide, and when you just stay by yourself, and perhaps even full of criticism don't do anything about it, then just feel that you're incompetent. You are not incompetent when you base your remarks on honesty of your own. On that basis you have a right to know what is the honesty of someone else. And if such honesty is not given, if such seriousness is not given, if such clarity of purpose is not given, such a person falls off the branch.

It is either yes or no. There is no maybe, halfway, fifty-fifty. There is yes, and it is right. There is no. It is also right. The first yes is

within. The second right is an outside world. Those who wish to stay in the outside world, they do not have contact with us. Those who wish to stay within, they can have all the contact they need. Either one understand Jesus Christ as mediator, or you don't. Either you understand what is meant by Work on yourself, or you don't. If you understand what it is, and you Work in accordance with your understanding because you are serious you are within. If you just pay a little lip service to Ideas, you are still outside; I call it periphery. You will fly off because of the centrifugal force.

In time, those who stay will be drawn to the center in timelessness. That is the centripetal force. That is the center which produces petals of a flower which begin with aliveness to develop the potentiality of a flower into a fruit. When seed is there and seed is sown, there is no guarantee that all will come to fruition. It may come; it may not. It may have a result; some may not have no -- any result at all.

Millais has a drawing of the sower; you probably know. It is a man who goes out and sows his land. It is the Biblical story. It's very lovely to see this as a landscape, a large tract of land, one man in constant swinging motion, having on one arm a bag with seed, and every once in a while taking a fistful and throwing it out. For me that is every he does that he will say, "God bless it." On his face is expectation. He stands straight because he is active. He is intent in his work, and he does not tire because he has established the rhythm of a Conscious effort.

You see, where is Gurdjieff in all this? In ALL AND EVERYTHING. That is the scripture. You keep on reading. You keep on then being honest.

To Gurdjieff.

TAPE ENDS